

## ANALYTICAL MEDITATION 2

After developing some stability of mind in sitting meditation, you can begin to add sessions of analytical meditation to your practice.

Analytical meditation is a contemplative practice. You intentionally think about something that's meaningful to you, and at the same time, you examine the way you normally think about it. Specifically, you look at a particular belief you hold and examine the logic that supports it to see if your reasoning is sound. When you do this, you're using thought as a tool to investigate your beliefs, and the more you work with this tool, the sharper it gets. In this way, your normally imprecise, confused mind eventually develops an extraordinary degree of clarity and dexterity. Many people enjoy this kind of practice, because in a way, it's like playing a game. You're outwitting the strategy of ego, which counts on your continued belief in its existence to keep you clinging to it.

Analytical meditation is a practice that's associated with the third training in higher knowledge because of its power to provoke profound insights. Such insights take you beyond analysis or conceptual understanding alone to a direct perception of the mind's true nature.

In some sense, analytical meditation is like a conversation you have with yourself. You begin the conversation by choosing a topic that interests you and then asking yourself a question about it. It's important to start with a real question, one that matters to you. Whether the Beatles or the Rolling Stones are the greatest band of all time doesn't qualify.

Resolving that question might be interesting, but it won't necessarily help you to put an end to your suffering in any way. However, a question like "Is there a truly existing self?" does qualify, and the answer you discover for yourself can make all the difference in your life.

Ultimately, we try to find out from this conversation what we're holding on to as a self. At the same time, we examine our own concepts and reasoning. For example, why do we assume that the "self" exists? If it exists, then where is it, and what is it made of? We take for granted that

we're rational, logical beings; however, in analytical meditation, we discover gaping holes and flaws in our logic that many of our assumptions will fall through.

The most important guideline is to be honest with yourself. What do you really think, what do you really feel, what do you really see? If you can remain simple and truthful, you'll make some unexpected discoveries. As on the popular television show "CSI," you just go where the evidence leads. The following meditation instructions are examples of common assumptions and ways to analyze them.

### **Instructions for Practice**

To begin a session of analytical meditation, take your seat and relax your mind, just as in sitting meditation. Then very mindfully bring up a thought or question to analyze. Try to stay focused on the question at hand. If your mind starts to wander from thought to thought without leading you anywhere, stop and go back to following your breath for a short time. When your mind calms down, resume your analysis as before—you don't need to start all over. At the end of the session, it's good to sit quietly again, without analysis, for several minutes. If you practice with the same question over time, it begins to permeate your being. It keeps working in the back of your mind. The answer may come when you're brushing your teeth or in the shower or in a fit of rage over your phone bill.

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the same question over time, it begins to permeate your being. It keeps working in the back of your mind. The answer may come when you're brushing your teeth or in the shower or in a fit of rage over your phone bill.

### **The Conversation: This Is Me**

You might begin your analysis by bringing something to mind that the Buddha said, for example, "Although everyone believes that they have a truly existing self, that self is imaginary." Then you might think, "Although the Buddha is a reliable source and I respect his wisdom, I still feel like I have a self. It makes no sense to say there isn't a self; it's contrary to my experience. Here I am. This is me. I'm the same person I was yesterday, the day before, last year, twenty years ago, thirty years ago. In the future, I will retire and travel around the world."

If you examine this statement, then you might ask yourself, "If I'm the same self as a child, as an adult, and as a retiree in old age, then what is it that remains the same? Is my body the same? Is my mind the same? If I say that although my body is not the same, my mind is the same mind, then did my child self know everything that I know now? Is the memory of my child self the same as my memory now?"

You proceed in this way. In the idea "I am the same person," there are two related assumptions you can explore: sameness and permanence. Is permanence a requirement for a self? When you look around at the planet and the whole universe we live in, do you see anything at all that's permanent? Logically, to say that something is permanent means that it has always existed, will never cease to exist, and never changes in any respect. If it changes, then it's no longer the same, and therefore it's not permanent.

Then you might think, "Still, when I say, 'This is me,' I know what I'm referring to. There is clearly a self that is one thing, which refers to me, and not to something other or someone else." But ask yourself, if that's true, then what is that one thing? Is it your body, your mind, or something else? If you say it's just your body, then you're in trouble, because then the self would have no mind—the physical organ that's the brain would be devoid of consciousness. If you say it's just your mind, then the self isn't related to the body. But clearly it's not something completely apart from these two. So you might think that the self must be body and mind together. If you say that, however, then you have to decide whether or not body and mind count as one thing. If they are one thing, then they must be the same; otherwise, they are two things. So ask yourself in what ways are body and mind actually the same? When you investigate, perhaps you see only differences. One is material and one immaterial. A body doesn't think, and a mind doesn't eat or walk around in the world. Since the self can't be just body or mind alone, it has to be both. And since body and mind aren't the same, they can't be called one thing. Therefore, the self has to be more than one thing.

You can develop a line of thought like this, and then look at it to see if it holds up. Challenge your own thinking. At this point, you could go further in looking for the self, because both body and mind themselves have many component parts; neither of them is a single, unitary thing. Could you have as many selves as there are parts of your body and mind? What would happen if you lost one of those parts—or two of those parts? If you lost an arm and your eyesight, for example, would this “I” that appears to be your self become any less of a reference point?

Next, you might think, “Okay. Maybe those aren’t good reasons. But I still feel that I have a self. I have my own existence and integrity of being. I’m not a product of anyone else’s thoughts or actions. Again, ask yourself, what is it within this self that’s truly independent of anything else?” To what degree has your identity been influenced by your education, your family, your community, your health, or even your diet? Would you be the same or different if you had grown up in a different culture? What part of this self, including your thought processes and values, is not a product of causes and conditions? The idea of independence implies that you’re self-made; it means you came as you are, and that this self of yours is not in any way a product of your environment. Is that what you really think?

In this way, we start a process of questioning and follow it as far as we can. The point is to see what assumptions we hold and what they imply. The more we find out, the less logical we seem to be. These examples are meant to point out common misconceptions we have about the self that don’t hold up to reason. While they may not entirely convince us that the self doesn’t exist, they at least show us how vague our sense of self is. We don’t even know where it is, much less what it is. For example, when you have a headache, you say, “I have a headache.” You don’t say, “The body has a headache.” Or if you cut your finger in the kitchen, you say, “I cut myself.” In such cases, you’re thinking of your body as yourself. However, when you’re suffering mentally, you say, “I’m unhappy. I’m depressed.” In this case, you’re regarding yourself as your mind. So sometimes we fixate on body and cling to that, and other times we fixate on mind and cling to that. In everyday life, we alternate like this all the time. Because we don’t see this clearly, we become confused about who we are.

Whether you’re practicing meditation to calm the mind or to examine your concepts, each session is a wonderful opportunity to get to know your mind. You don’t need to approach it as something you “have” to do—that takes all the fun out of it. Meditation is actually very interesting. We hardly ever look at our mind, so when we do, it’s filled with discoveries that make us curious to find out more and to get to the bottom of this thing we call “my mind.”

These days people often feel they have very little time to practice meditation, but even just a little bit of practice every day has a powerful positive effect. Sitting for thirty minutes in a quiet space is very helpful, but you can do it whenever and wherever you can. You can meditate while riding the subway to work, while on hold with your phone company, or while waiting for your water to boil. Be practical about it, and just do what works for you.”

— Rebel Buddha: On the Road to Freedom by Rinpoche Dzogchen Ponlop

Awareness: knowledge and understanding that something is happening or exist

Mindfulness: the quality or state of being conscious or aware

Within Meditation: With mindfulness, we learn to recognize and acknowledge what's going on in the mind, moment by moment, without judgment and with benevolence, and to let it go. With awareness, we use our awareness of the thoughts, emotions and sensations that arise in the mind stream as the actual focal point of the meditation.

These two words bind together.

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# Buddhism

# Lay Practitioner

With briefer guidelines and precepts.



## From 'Cutting Through Spiritual Materialism'

The practice of samadhi on the other hand does not involve concentration. This is very important to realize. Concentration practices are largely egoreinforcing, although not purposely intended as such. Still, concentration is practiced with a particular aim and object in mind, so we tend to become centralized in the "heart." .....

The whole practice of meditation is essentially based upon the situation of this present moment, here and now, and means working with this situation, this present state of mind. Any meditation practice concerned with transcending ego is focused in the present moment. For this reason it is a very effective way to live. If you are completely aware of your present state of being and the situation around you, you cannot miss a thing. We may use various meditation techniques to facilitate this kind of awareness, but these techniques are simply a way of stepping out of ego. Technique is like a toy given to a child. When the child grows up, the toy is discarded. In the meantime technique is necessary in order to develop patience and to refrain from dreaming about the "spiritual experience." One's whole practice should be based on the relationship between you and nowness. You do not have to push yourself into the practice of meditation but just let be. If you practice in this way, a feeling of space and ventilation automatically comes, the expression of the buddha nature or basic intelligence that is working its way through confusion. Then you begin to find the understanding of the "truth of the path," the **fourth noble truth**, simplicity, such as the awareness of walking. First you become aware of standing, then you are aware that your right leg is lifting, swinging, touching, pressing; then the left leg is lifting, swinging, touching, pressing. There are many, many details of action involved in the simplicity and sharpness of being in this very moment, here, now.

And it is the same with the practice of the awareness of breathing. You become aware of the breath coming into your nostrils, going out, and finally dissolving into the atmosphere. It is a very gradual and detailed process and acute precision is involved with its simplicity. If an act is simple, then you begin to realize its precision. One begins to realize that whatever we do in everyday life is beautiful and meaningful.

If you pour a cup of tea, you are aware of extending your arm and touching your hand to the teapot, lifting it and pouring the water. Finally the water touches your teacup and fills it, and you stop pouring and put the teapot down precisely, as in the Japanese tea ceremony. You become aware that each precise movement has dignity. We have long forgotten that activities can be simple and precise. Every act of our lives can contain simplicity and precision and can thus have tremendous beauty and dignity.

The process of communication can be beautiful, if we see it in terms of simplicity and precision. Every pause made in the process of speaking becomes a kind of punctuation. Speak, allow space, speak, allow space. It does not have to be a formal and solemn occasion necessarily, but it is beautiful that you are not rushing, that you are not talking at tremendous speed, raucously. We do not have to churn out information and then stop suddenly with a feeling of letdown in order to get a response from the other person. We could do things in a dignified and proper way. Just allow space. Space is as important in communicating to another person as talking. You do not have to overload the other person with words and ideas and smiles all at once. You can allow space, smile, say something, and then allow a gap, and then talk, and then space, punctuation. Imagine if we wrote letters without any punctuation. The communication would be very chaotic. You do not have to be self-conscious and rigid about allowing space; just feel the natural flow of it. This practice of seeing the precision of situations at every moment, through such methods as the awareness of walking, is called shamatha (Pali: samatha) meditation. Shamatha meditation is associated with the hinayana path or the “lesser vehicle,” the disciplined or narrow path. Shamatha means “peacefulness.” There is a story concerning the Buddha which relates how he taught a village woman to develop such mindfulness in the act of drawing water from a well. He taught her to be aware of the precise movement of her hands and arms as she drew up the water. Such practice is the attempt to see the nowness quality in action, which is why it is known as shamatha, the development of peace. When you see the nowness of the very moment, there is no room for anything but openness and peace.

# The Three Jewels and Three Roots

The Jewels: Buddha Dharma Sangha

The Roots: Lama Yidam Dakini

## Buddha

the fully enlightened one

## Dharma

Suffering exists.

Suffering has a cause.

Suffering has an end.

There is a path that leads to the end of suffering.

## Sangha

the monastic order of Buddhism that practice the  
Dharma.

## Lama

the 'root of blessing' or 'root of grace'

## Yidam

the 'root of methods' or 'root of accomplishments'

## Dakini

the 'root of activity' or 'root of protection'.

# Discipline

Cool, Calm, and Collected

Self-Control Direction Order Routine Teaching  
Knowledge Educate Exercise Cultivation Self-Command  
Willpower Self-Mastery Self-Governing Practice Study  
Self-Restraint Development Education Method Practice  
Conduct

## Dudjom's Meditation

### Forward:

Following this example, you should try to guard and protect your mind even in the midst of all kinds of turbulent thoughts. Leave your mind in its own natural state and relax keep your body still and your speech silent don't think about whether or not you should do this or that, just settle your mind into a state of relaxation and calm in which there is not chasing after objects and not wild and crazy thoughts. Instead, find yourself in a state that is vividly open and empty, brilliantly clear, and deeply relaxed. This state of ease is an indication that the mind has arrived at its inherent clarity, and it will simply settle itself in that clarity.

This is unusual, an egomaniac thought. But it won't remain like that for long. Something happens, an egomaniac thought arises. When that rising takes place let your awareness recognize it just as it occurs. Don't think something's going wrong but recognize the rising as soon as it arises.

1

Just leave it at that, with the recognition of mind is just left in its own natural state. It becomes pacified and all of the rising thoughts naturally subside as you leave them, they liberate themselves.

2

It's like waves in the ocean, they're left to dissolve back into the ocean, and this is really the only place for them to go. It's the same with our minds going from out of a state of stillness, a movement occurs by simply leaving it to follow its own natural course, it will be liberated by itself it'll be naturally pacified and become clear by itself.

3

That's how you should practice this but if instead you think oh now this thought has arisen that can't be right, and you try to stop the thought. Then that itself is just more thinking. Practicing like that you only risk furthering your own confusion as the mind follows after objects. So don't practice in that way.

4

Resting in the recognition without following after thoughts is known as peacefully remaining because it diffuses or pacifies the power of thoughts and enables you to remain in the blissful nature of your own mind. This is what we call the practice of Shibata in Sanskrit.

5

When you become somewhat familiar with this practice you may experience a state of physical and mental bliss or ecstasy or if you're meditating at night, you might experience a state of clarity as if daylight adorned. Different experiences such as this can occur and there are signs that you are cultivating the peace and calm of schemata.

6

There's no fault in seeing these as positive but would be a mistake to become attached to them. If you just allow them to occur without feeling any attachment towards them, they can only assist you in your practice and no harm will come of them, so whatever experiences of bliss or clarity occur there's no need to grasp at them with attachment and no need to suppress them either simply allow them to dissolve naturally.

7

You could also have what is known as an experience of absence of thought. This is a dark a dull and drowsy state in which there is no awareness whatsoever. You're not quite asleep but you're in a blank dullness. This experience of absence of thought does involve some calm abiding but there are no rising thoughts and none of mind's inherent clarity. This is because you have drifted into the *Alaia-vijnana* the 'all ground' and you will need to alert yourself and awaken from it. In order to clear it away, straighten your body, exhale the foul layer (long deep breath out), and focus your awareness on the space in front of you. Otherwise, if you remain in such dullness your meditation will be ineffective and will never evolve at all. This experience of absence of thought is a fault in meditation and it must be cleared away whenever it occurs. Then it is almost very important to sharpen your awareness.

8

When the mind is resting naturally and at ease in its own unaltered state that is referred to as the stillness of meditation. If a thought arises out of this state of stillness that is called movement and that which knows when mind is in a state of stillness and recognizes and movement is your awareness or 'rigpa'. These are known collectively as nature Rickson the three states of stillness movement and awareness.

9

As a beginner, unless you do this practice formally in proper meditation sessions you will be able to remain at peace. Once you become more familiar with it you will be able to remain undistracted even while you are walking about and when you are sitting you will sit without being distracted from awareness. You should apply the practice to whatever you do and then it will gradually develop and improve. Practicing like this is the way to develop abiding.

10

So, shall we practice a little meditation?

When we rest for a while in the natural state like this it's called meditative equipoise, this is what we refer to as a formal session of meditation.

Afterword

A.

When we rise from that state, and we resume all our normal everyday activities such as walking about sitting reciting prayers or mantras and so on. All activities such as these fall into the period of post meditation refers to the period after you have risen from a state of formal meditative equipoise.

B.

If you're able to maintain an awareness of the present moment without losing it throughout the post meditation period, you will quickly gain stability in your formal meditation. So, you should try to guard this awareness and never lose it.

C.

In meditative equipoise we allow the mind to settle calmly into its own nature like the ocean unruffled by the wind then when a thought arises as an expression of mind's energy and a change occurs that rising takes place upon the mind itself mental distraction is only a movement or a change that takes place within the mind whatever turbulent thoughts arise if you allow the mind to settle into its own nature they will pacify themselves just like waves in the ocean dissolving back into the ocean. That is how to practice in your formal meditation.

D.

In the post meditation includes the activities of eating sleeping walking around resting and so on you shouldn't just jump up like a startled rabbit the moment you finished your formal meditation get up slowly and then if you need to leave your home and go outside walk with your body relaxed and your mind at ease focus your gaze lightly on the ground a few feet in front of you at about a plow's length it is said in the teachings and walk calmly so your mind is not disturbed.

E.

When you sit down don't fall to the ground like a sack of Earth or a heavy stone. If a stone is suspended above the ground and the rope that holds it in place is cut it crashes to the earth with a thud. Rather than sitting down like that ourselves we should sit slowly and calmly.

F.

As for how you should act when encountering other people, it's said when I look upon another being may my gaze be honest and filled with love. So, when you encounter someone, gaze at them straightforwardly and honestly from a state of natural calm, look at them with a sincere and loving gaze. If your mind is loving and you have a bodhicitta then that will lend a particular expression to your gaze and convey an atmosphere of peace and calm. So, when you look at other beings look at them honestly and with love.

G.

When you talk don't just chatter away meaninglessly about whatever comes to your mind. Speak truthfully and gently in a way that suits your listeners and is agreeable to them.



H.

When you eat don't make all kinds of noises like a cow chewing the cud or a dog gobbling up its dinner. Eat and drink calmly and mindfully in a state of natural relaxation.

I.

And when you go to the toilet find a suitable location to do it in one that's hidden from other people and away from popular gathering places and sacred sites such as temples.

J.

Throughout all of your daily activities, walking, resting, eating, or sleeping, your body should be relaxed. You should move calmly and slowly. Your speech too should become with as few words as possible and yet disciplined, pleasant to the ear and agreeable to the mind.

K.

When you go to sleep lie down gently and in a relaxed way then pray to the master and the three jewels the Buddha Dharma and Sangha. That is how to fall asleep with your mind at ease and in a state of prayer.

The Noble Eightfold Path consists of; Right View, Right Resolve, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

# Enlightenment

**1:** the state of having knowledge or understanding  
the search for spiritual *enlightenment*  
**:** the act of giving someone knowledge or understanding

**2 the *Enlightenment*:** a movement of the 18th century that stressed the belief that science and logic give people more knowledge and understanding than tradition and religion.

**3 *Buddhism*:** a final spiritual state marked by the absence of desire or suffering.

# Compassion

**:** a feeling of wanting to help someone who is sick, hungry, in trouble, etc.

- He felt *compassion* for the lost child.
- She shows *compassion* to the sick.
- She had the *compassion* to offer help when it was needed most.

# Awareness

**1a** knowing that something (such as a situation, condition, or problem) exists.

**b:** feeling, experiencing, or noticing something (such as a sound, sensation, or emotion)

**2:** knowing and understanding a lot about what is happening in the world or around you.

# Wisdom

**1**

**a:** knowledge that is gained by having many experiences in life.

**b:** the natural ability to understand things that most other people cannot understand.

**c:** knowledge of what is proper or reasonable.

**2:** advice or information given to a person.

# Mindfulness

**:** aware of something that may be important.

From the Britanica Dictionary

# Enlightenment

the action of enlightening or the state of being enlightened.

# Compassion

sympathetic pity and concern for the sufferings or misfortunes of others.

# Awareness

knowledge or perception of a situation or fact.

# Wisdom

the quality of having experience, knowledge, and good judgment; the quality of being wise.

# Mindfulness

the quality or state of being conscious or aware of something.

a mental state achieved by focusing one's awareness on the present moment, while calmly acknowledging and accepting one's feelings, thoughts, and bodily sensations, used as a therapeutic technique.

From Oxford Languages

# Fear

Set of techniques to boost ability to control fear even in the most extreme situations.

The big four.

1. Goal settings

Concentrating on specific goals lets the brain bring structure to chaos.

2. Mental rehearsal

Visualization continually running through an activity in the mind so when you try it for real it comes more naturally.

3. Self-talk

Helps focus the thoughts, the average person speaks to themselves at a rate of 300 to 1000 words a minute. If these words are positive instead of negative, they can help override the fear signal coming.

4. Arousal control

Is centered on breathing; deliberately slow breathing helps combat some of the effects of panic. Long exhales in particular mimic the body's relaxation process and get more oxygen to the brain so it can perform better. Breathing is a great focusing strategy.

In response to fear the brain will send out a powerful signal, the four techniques will make a big difference.

From the US Navy Seals training

The five main negative emotions each have their own unique wisdom aspect.

Anger > Clarity    Desire > Discernment    Pride > Equanimity

Ignorance > Nonconceptual    Jealousy > Accomplishment

## There are four steps in Emotion Meditation

The first one is "watch" or “be aware” of the emotion.

The second is "change" or “try something different” – change the focus.

The third is to "step back,"

The last one is to "take a break." These are the four steps.

Gurus and all the rest of that group have laid emphasis on control.

Where there is control there are all kinds of neurotic behavior and so on.

Is it possible to live without and control?

In your daily life, psychologically, can you live without any control, whatsoever?

You can. We have done it. I'm not... Please, this is a very, very serious thing because we don't know a life in which there is no shadow of control. We all know only control.

So, to understand that a life without control, one must go into it very deeply. That is control exists where there is comparison. I compare myself with you and I want to be like you, because you are more intelligent more bright, more spiritual, God knows what else. I want to be like you, so I make an effort to be like you. If there is no comparison whatsoever, psychologically, what takes place? I am what I am, I don't know what I am, but I am that. There is no movement towards something which I think is more.

J Krishnamurti - Saanen 1976 -Public Talk 7



I take refuge in the Buddha.

I was reading an article on 'The Tattooed Buddha' by Jeff Eisenberg, "The Debate of Credentials: How's Your Street Cred?". At bottom there was a "Add a comment" I tried to add a comment. I got this "Log in to post" I did not see, on the sight, a way to log in to all a comment. So, I am here on Facebook to give my comment. First thing, it was a good read. A lot of the article was about martial art's credentials. Mind you, credentials in any business are helpful. It doesn't mean the business is good or successful. As jeff says "... it would be extremely naïve to think that the people facilitating the process are infallible in the ability to vet someone's understanding and their "true" nature due to it." On my mind I wanted to know what Marial arts are and I found this. "Martial art: Any of various fighting sports or skills, mainly of East Asian origin." I have seen some organizations on television putting on martial arts fighting events, and it seems reasonable to have the 'credentials' of this fighters so that they are match properly. A novice and an expert matched together might turn out very bad, and the business could be fined or sued. In Buddhism, like most religious institutions, credentials are wanted and guarded. Not for the fear of being sued or fined, but rather losing the congregation. Maybe some martial arts are religious.

# Listen Contemplate Meditate

## Samadhi Meditation

A state of meditative consciousness focused on the breath.

## Open Meditation

Instead of concentrating on something, the attention is open and remains aware of everything that is happening.

## Analytical Meditation

meditation that involves the use of our intellect to examine and understand a particular concept or topic. It involves analyzing a concept or topic in breaking it down into its various parts, and examining them.

## Sunyata Meditation

'Emptiness' or 'voidness' is an expression used in Buddhist thought primarily to mark a distinction between the way things appear to be and the way they actually are.

From Trungpa Rinpoche

## Hinayana Meditation

## Mahayana Meditation

Mahayana meditation includes contemplation on Buddhist teachings as well as experiential awareness.

## Vajirayana Meditation

Vajrayana Buddhism teaches that it is possible for one to reach enlightenment in a single lifetime, instead of having to practice ethics, morality, compassion, and meditation through many. The use of spiritual tools such as visualization and mantra, breath and physical exercises aid in this speedy transformation.

## Tantric Meditation

## Shamatha meditation

mindfulness Vajrayana tradition vipashyana, or insight meditation.

“Sit, simply being there, no room for thinking. Breathe, actually breathe, sense of simplistic naivete that do things wholeheartedly do as things are actually get into it. Get into it correctly, as things are because there is no other choice and that is that fully and directly...” Trungpa Rinpoche

[https://www.youtube.com/watch?v=kuhNrGpoUE4&ab\\_channel=TrungpaRinpoche](https://www.youtube.com/watch?v=kuhNrGpoUE4&ab_channel=TrungpaRinpoche)

### The Seven-Point Posture

Sit on a cushion or a chair, stand, or lie down.

Arrange your hands in any way that is comfortable.

Hold your back as straight as possible.

Keep your shoulders relaxed and chest open.

Hold your head at whatever level is comfortable. Keep your lower jaw slightly open.

Keep the eyes closed or open.

### A Body-Sensitive Posture

Sit on a cushion or a chair, stand, or lie down.

Arrange your hands in any way that is comfortable.

Hold your back as straight as possible.

Keep your shoulders relaxed and chest open.

Hold your head at whatever level is comfortable.

Keep your lower jaw slightly open.

Keep the eyes closed or open.

“Meditation is not a matter of trying to achieve ecstasy, spiritual bliss, or tranquility, nor is it attempting to become a better person. It is simply the creation of a space in which we are able to expose and undo our neurotic games, our self-deceptions, our hidden fears and hopes.”

by Chögyam Trungpa

# Meditation Observe Emotions

So, let's begin to use the method of attention to observe emotions. Keep your practice short, continuing perhaps for only a minute or two, shifting between objectless attention and attention to your emotions.

Start by “taming your horse,” positioning your body in a way that is relaxed and alert. Next, rest in objectless attention for a few moments. Then bring your attention to whatever emotion you're feeling. You may be experiencing more than one emotion at the same time, of course, so let your attention be drawn simply to the one that is most vivid at the moment. Inasmuch as certain emotions like jealousy, frustration, anger, or desire may be particularly intense, it's important to just look at them lightly. Don't try to analyze them or figure out why or how they came about. The main point is to simply allow yourself to become aware of them.

Rest your mind for a moment in objectless attention....

Watch your emotions for maybe a minute....

Then rest your mind in objectless attention....

At the end of the process, ask yourself what the experience of observing your emotions was like. Did they persist? Did they change? Were they very clear? Did they just hide when you tried to look at them? Did you experience any gaps between one emotion and another? Were they predominantly constructive or destructive?

As we look at our emotions in this way, we begin to see the potential for every type of emotion as a basis for recognizing the mind that is aware of emotions.”

From: Yongey Migyur Rinpoche's book, *Joyful Wisdom* page 166

Meditation places to see and be.

Chogyam Trungpa Rinpache  
Naropa University  
2130 Arapahoe Avenue  
Boulder, CO 80302

Natural Dharma Fellowship  
253 Philbrick Hill Rd,  
Springfield, NH 03284, USA  
(603) 763-0204

Zen Peacemakers  
1732 1st Ave. Box #20162  
New York, NY 10128  
Phone:917.633.9550



My spiritual friends

Alan Wilson Watts died in nineteen seventy-three at the age of fifty-eight. I was twenty-three and at that time knew nothing of him at that time. I came to know of him April 2012

Shunryu Suzuki died in nineteen seventy-one at the age of sixty-seven. I was twenty-one and at the time knew nothing of him at that time. I came to know of him April 2012

Yongey Mingyur Rinpoche was born in nineteen seventy-five. I was twenty-five and knew nothing of him at that time. I came to know of him in January 2023.

I was born in January 1950 and was an addict by 1961. In April 2007 I went in rehab and NA and stopped all use of narcotics. I was fifty-seven years old. In April 2012 I started meditating.

Joyful

Sorrowful

Glorious

Luminous

Mysteries of the mind

# My Ultimate Goal and fundamental goals on my spiritual path.

Get busy living or get busy dying.

“The mystery of human existence lies not just in staying alive but finding something to live for” Dostoevsky the Brothers Logo.

In other words, the purpose of life is a life of purpose. If we know why we are here; if we have a reason for our existence – we feel more connected, more alive.

My Goals are to be able to calm my mind and body to live a life with joy and wonder, happiness and even suffering too. A Goal of developing more courage.

More of my goals Helping people (how I do not know).

A goal to My freedom and I don't know what that means too. Freedom of fear, liberty,

## Practice Meditate

### Open Meditation

Instead of concentrating on something, the attention is open and remains aware of everything that is happening.

### Emptiness Meditation

'Emptiness' or 'voidness' is an expression used in Buddhist thought primarily to mark a distinction between the way things appear to be and the way they actually are, together with attendant attitudes which are held to be spiritually beneficial.

### Analytical Meditation

meditation that involves the use of our intellect to examine and understand a particular concept or topic. It involves analyzing a concept or topic in breaking it down into its various parts, and examining them.

Shamatha meditation, mindfulness Vajrayana tradition vipashyana, or insight meditation.

“Sit, simply being there, no room for thinking. Breath, actually breath, sense of simplistic naivete that do things holey heartily do as things are actually get into it. Get into it correctly, as things are because there is no other choice and that is that fully and directly...”

Trungpa Rinpoche

[https://www.youtube.com/watch?v=kuhNrGpoUE4&ab\\_channel=TrungpaRinpoche](https://www.youtube.com/watch?v=kuhNrGpoUE4&ab_channel=TrungpaRinpoche)

## The Seven-Point Posture

Sit on a cushion or a chair, stand, or lie down. Arrange your hands in any way that is comfortable.

Hold your back as straight as possible.

Keep your shoulders relaxed and chest open.

Hold your head at whatever level is comfortable. Keep your lower jaw slightly open. Keep the eyes closed or open.

## A Body-Sensitive Posture

Sit on a cushion or a chair, stand, or lie down. Arrange your hands in any way that is comfortable.

Hold your back as straight as possible.

Keep your shoulders relaxed and chest open.

Hold your head at whatever level is comfortable.

Keep your lower jaw slightly open.

Keep the eyes closed or open.

# Right Thought, Right Speech, Right Action

A noble path

# Secular Spirituality

The Dalai Lama has promoted global exportation of meditation as a "human practice," rather than strictly religious. As such, the secular nature of meditation "for the goal of universal human benefit" is emphasized, allowing for secular, spiritual but non-religious participation.

# Sensation

A physical feeling or perception resulting from something that happens to or comes into contact with the body, inside or out.

The human sense's: outward (hearing, sight, smelling, touch, taste); inward (common sense, imagination, fantasy, memory, awareness, wisdom, compassion, intuition-estimation-instinct)

## Siddhartha Gautama

The historical Buddha did not write down any of his teachings, they were passed down orally from generation to generation for at least three centuries.

The dates of Buddha's life traditionally are given as 566-486 BC. Buddha died from an illness, the nature of which remains unsettled. The present paper examines a variety of sources and concludes that it was tainted pork that led to his demise.



What is the essence of meditation?

Awareness is always there. Knowing whatever you hear, whatever you experience and understanding.

The knower/ the knowing is always present. *Awareness, mindfulness of mind, luminous-self.*

We have the knowing the awareness it is always there, but it is not always recognized. It must be recognized and sustained that recognition. Same with Clearness of mind, it is always there. An essential nature. It is always there. Clear awareness of mind.

Meditation instructions with Mingyur Rinpoche